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ਭਈ ਜੀਤ ਮੇਰੀ—ਕਿਰਪਾ ਕਾਲ ਕੇਰੀ ।

VICTORIES **OF** **GURU GOBIND SINGH**

BY
ARDAMAN SINGH BHAYEE
The Bhayee Sahib of Bagrian

(130)

GURU NANAK MISSION SERIES NO. 47

25 Paise

GURU NANAK INSTITUTE AT PATIALA

Gurmat College Patiala, affiliated to the Panjabi University, provides post-graduate teaching in comparative study of Religions, and Gurmat. It also imparts knowledge and practice in the art of speech and has in addition a regular social service practical project included in its syllabus.

It will be a matter of interest for the readers to note that the college management has been taken over by the Guru Nanak Foundation and it will now form a part of the Guru Nanak Institute being established at Patiala in the memory of the quincentenary celebrations of Sri Guru Nanak Dev ji. Besides the Gurmat College, the Institute will have two other departments namely the department of Research in Religion and that of Publication of Religious literature. In time the Institute is likely to grow into a great nucleus of Religious studies.

Guru Nanak Mission of Patiala, that came into being five years ago, and that has by now published 47 tracts on Sikh Religion and Sikh Way of life in different languages, had undertaken, though on a much smaller scale, the work that the Publication Department of the Guru Nanak Institute proposes to do, and the Mission, while continuing its publication activities, will welcome and render what little mite it can do to the establishment of the Religious publication Department of the Guru Nanak Institute.

Guru Nanak Mission has in hand three more tracts to be published before the quincentenary celebrations, one in English by Dr. Ganda Singh, second a rendering in Panjabi, Hindi and English of several important lines from the Sikh Scriptures and a third in Panjabi on the life and Teachings of Guru Nanak and all these will be available from the office of the Mission by the first week of November. It will be worth noting that Guru Nanak Mission supports its publications on no profit no loss basis, and that it is manned by honorary workers.

Narain Singh
Secretary

THE ADDRESS

Delivered by

His Holiness The Bhayee Sahib ARDAMAN SINGH
Bhayee of Bagrian

*Presiding over the 9th ANNUAL DAY CELEBRATIONS of the
GURU NANAK MISSION in the Bangla Sahib School Hall,
New Delhi, on the 6th April, 1969.*

Wah Guru Ji Ka Khalsa

Wah Guru Ji Ki Fateh.

I must first express my grateful thanks for the opportunity afforded to me to have your Darshan to day, for in the Darshan of the Khalsa we have the Darshan of the Satguru himself. I have been asked to speak today on the Victories of Guru Gobind Singh. The subject is so vast and comprehensive that only an attempt to draw some outlines of some of the fields of his operation, and that too a very few of them, can possibly be made. I would only try to provide some food for thought. In my attempt to be brief, I may have even missed some points and links. I would, therefore, seek your indulgence and hope you will fill up the blanks yourself.

The Satguru's fields of operation were as multi-dimensional as was his personality multi-faceted. His triumphs lay in every field of life--spiritual, cultural, social,

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economic, political, as well as military. From any angle and any point of view we may look at him, we get a fresh light, new disclosures, new revelations, new glow and new Darshan. For a normal human being he was above approach and comprehension. One can only admire and wonder.

To understand him and his doings properly it would be necessary to always keep in mind the unity of the Guru's soul in all the ten human forms and his omnipresent and directing force functioning in us. Guru Gobind Singh brought to final victorious fruition the seed which was sown by Guru Nanak. The sappling was cultured, nurtured and made enduring by his eight successors. The only new and manifestly significant thing that the Tenth Guru did, was the discontinuation of the Guru in any bodily form after him and steps related to it. The institution and position of the Guru in the Sikhs is very peculiar and special. It calls for proper appraisal and right understanding.

The whole structure of Sikhism is based on the Absolute, Formless, One (Nirgunsarup). Our God that we worship is Absolute Formless (Nirgun). It is His Nirgun-sarup that is permanent and ever-lasting Truth.

My tongue hath uttered only Thy
Acquired names, O God,
But "Ever-Abiding," Truth is Thy Age-
old Name.

“ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਥਾ

ਸਤਿਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪ੍ਰਬਲਾ” ।

(ਮਾਰੂ ਮ: ੫)

The Sargun Forms are liable and amenable to change. And they keep on changing, though the ultimate Unity of God is the same in both His Nirgun and Sargun Sarups. We have definite injunctions on this point.

True in the Beginning,
True in the primeval age,
True He is, and True He shall be.

“ਆਦਿ ਸਚੁ ਜੁਗਾਦ ਸਚੁ ।

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ” : (ਜਪੁ)

He is the Absolute, Yea, He the Immanent,
Related One.

“ਨਿਰਗੁਨ ਆਪ ਸਰਗੁਨ ਭੀ ਓਹੀ” । (ਸੁਖਮਨੀ)

O man, worship none but the Creator,
not a thing created by him.

Know that He who was in the beginning,
invincible, and indestructible is God.

“ਬਿਨ ਕਰਤਾਰ ਨ ਕਿਰਤਮ ਮਾਨੋ ।

ਆਦਿ ਅਜੋਨਿ ਅਜੈ ਅਬਿਨਾਸੀ ਤਾਹਿ ਪ੍ਰਮੇਸਰ ਜਾਨੋ” ।

(ਕਲਿਆਣ ਪਾ:10)

The way we worship Him is also Nirgun, Without any form, being Music, singing His praises. Kirtan is the only and sole form of worship in Sikhism.

Our Guru is now Nirgunsarup, being the Gurshabd, the Bani.

Word is Embodiment of the Guru and the Guru is in the Word.

“ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ” ।

(ਨਟ ਮ: ੪)

There are three wings of the Guru;

The Light was the same, the way the same,
only the body changed,

“ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ

ਸਹਿ ਕਾਇਆ ਫੇਰ ਪਲਟੀਐ” ।

(ਵਾਰ ਰਾਮਕਲੀ)

So Light (JOTI) and the Way (JUGTI) are conserved in the Gurbani- the Shabd-and the Body part of it was delegated to the Khalsa when the Tenth Guru abolished the system of the Guruship in any perceptible form. References to the body of any Guru like “ਪ੍ਰਗਟ ਗੁਰਾਂ ਕੀ ਦੇਹ” are only allegorical, Sikhs are spirit-born people. The very idea of a physical form (DEH) is materialistic. The Guru is omni-present and omni-potent and He meticulously operates and functions in us. In reality the Guru and the Sikh cannot be separated. There can be no Guru without having a Sikh and similarly a Sikh itself means a Sikh of the Guru. When thus we realise the presence of the Guru in us, the Sikhs, we see that the Guru is not shorn of his powers and forces. These accompany him. That is how a single Sikh becomes equal to a lakh and a quarter. Next comes the realisation of one-ness of the Guru and God. They are inseparable. In our Mool Mantra Guru is an attribute of God. That is why amongst the Sikhs the name mostly used for God is Wah-Guru. Wah in Gurbani is used for God. So Wah-Guru (God-Guru) is taken as one identity. Thus all three- the Sikh, the Guru, and God- are inseparable. It is only ignorance and lack of Light (ਅਗਿਆਨਤਾ) and what is called the curtain of Maya that

make them appear separate. This curtain of Ignorance the Guru removes when we surrender our "Self" to him. That is how we become mystics also. With the spirit in the Gurshabd as the guiding power, the operative part thereof was transferred and entrusted to the Khalsa. This process was completed when the Satguru received the Amrit himself from the "Five Beloved Ones" at Anandpur in 1699. When we pay our homage and obeisance to the Guru Granth Sahib, it is because the Gurshabad is conserved in it in its purity. The tenets laid down in Gurbani cannot be touched. They reign supreme. This rule has most strictly been observed and always enforced from the beginning.

Some of us behave in such a way that the Guru Granth Sahib is given the shape of an idol. Idol worship is against the very basic principles of Sikhism. Idol worship is as much prohibited for us as is the idea of Avtars unacceptable in Sikhism.

Burnt be the mouth which says the
Master takes birth and dies.

"ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ" । (ਭੈਰਉ ਮ: ੪)

Sikh History tells us that there was no volume of the Guru Granth Sahib present at the Amrit ceremony at Anandpur in 1699. Rather we find that the volume of the Adi Granth which the Fifth Nanak prepared was in the Guru Darbar only for a short time after the Fifth Satguru's martyrdom. during the Sixth Guru's period. This volume came into the possession of the Sodhis of Kartarpur who refused to lend it

even to the Tenth Satguru when he had to reproduce the final edition of the Granth Sahib at Damdama. At Nander a copy of the final edition of the Granth Sahib was specified from which to take guidance and light. This was very necessary because some copies had come into circulation by then in which the purity of the Gurbani text was adulterated. Since then the final Damdama edition came to be known as Guru Granth Sahib. Believe it or not, but it is obviously a miracle that the Satguru has brought about in order to protect and save us from becoming Book-Worshippers, that this particular volume of the Guru Granth Sahib has disappeared and in spite of best efforts cannot be traced. The dynamic presence of the Guru in Gurshabad now functions in the Khalsa and thus the Panth. There are definite injunctions in the Gurbani on this point :

Blessed, Blessed is the true Guru,
the Formless Being, Infinite is whose End.

“ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਨਿਰੰਕਾਰੁ ਹੈ
ਜਿਸੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ” । (ਸਲੋਕ ਵ: ਵ: ਮ: ੪)

The image of the Guru is in the Gurshabd.
“ਗੁਰਮੂਰਤਿ ਗੁਰਸਬਦ ਹੈ” । (ਭਾਈ ਗੁਰਦਾਸ)

“ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ
ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨ” । (ਗੋਂਡ ਮ: ੪)

Still we find there are two extreme wings in us. One turns the Guru Granth Sahib into a complete copy of an Idol. In cold weather they put on warm clothes and in hot weather switch on a fan. Eatables are offered and some even bow

and touch with their forehead the right foot of the Manji, and lure the Guru Granth Sahib to sleep. Let Satguru be thanked that no attempt is made to bathe the Granth Sahib and dip it in the bath tub. Perhaps they do it only by dry cleaning. Readings of the Guru Granth Sahib (Patths) are sold for money to absentees and are prepared in "mass production" some times in scores and even hundreds. They buy visas to Paradise by proxy. Such visas are some times despatched even to those who have already left this world. When they offer Arti with burning candles, incense, beating drums, and some times even blowing conches, and collecting around the Guru Granth Sahib to shower flowers, they not only complete the observances of Idol-worshippers, but add insult to injury when they sing along Shabds from the Gurbani which unequivocally and definitely ban and prohibit such actions. While announcing the Master's Commands, they practise what the Master actually forbids. The announcer is not only disobedient but a disloyal saboteur. When confronted with the letter and spirit of the Satguru's teachings, these actions look ridiculous and opposed to the real idea of Sikhism. They are an open affront to the Teacher. On the other hand there are some others who are unaware and unmindful of paying proper respect to the Guru Granth Sahib. It has become a general fashion to have all sorts of meetings in the presence of Guru Granth Sahib, but we altogether forget the august presence when we start swearing at each other and come to blows and draw swords. Adoption of a middle course is the necessity. While full respect be given and proper protocol and Maryada observed towards the

Guru Granth Sahib, the Spirit of the Gurshabd should be kept in mind, remembering that the tenth Satguru abolished the system of the Guru in any tangible perceptible body. I have dealt with this essential point because the position and function, the ever present guiding force of the Guru in us, must essentially needs be understood before a mention of his continuous and ever lasting Victories is made.

His greatest victory lay in turning human beings into gods; turning pay-load donkeys, serfs, and slaves into Sardars and valiant Knights; turning sparrows and cows that were ever ready and handy to be milked, into hawks and lions; and turning the low castes, oppressed and depressed and exploited by the high castes, into indomitable and formidable fighters before whom Rajas and Nawabs quailed and trembled.

Spiritually it was Guru's great victory to free us from rituals and superstitions and bondage to gods and goddesses and Avtars who take birth and die. He showed us the way and put us straight and direct into contact with the Creator.

Sikhism is a way of intellectual understanding of the Shabd and its interpretation in actual life. The mind is to be controlled, trained and moulded into a correct attitude where it is attuned with the Divine will. This is the purpose of what is called Simran, which in other words means the practice of the presence of God. It is open for any one, though only a rare person through His Grace is blessed with it, to attain to a position to understand the Will, the

Command (Hukam and Raza). No monopoly is claimed for it. The inclusion of the Bani of those men of God, who were not Gurus, in the Guru Granth Sahib, is the proof of it. Until that height is attained the Hukam and Raza are available to us in the Shabd, the Gurbani,

e.g. I know not what to say;
I repeat the commands,
I get.

“ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ
ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ ।”

(ਸੁਹੀ ਮ: ੫ ਗੁਣਵੰਤੀ)

This was another victory when the Satguru emancipated us from the multi-pronged tentacles of the Hindu priest class. This grip was so strangulating and deep that the signs and effects of the deadly finger-prints are still perceptible among Sikhs.

Since the battle of Kalinga when Ashoka embraced Buddhism and abjured the Sword, the downfall of Hindu Supremacy in India had begun. Consequently we have seen the Indian borders shrinking from the Hindukush to the Beas and Hussainiwala on the Sutlej, and from Duzdab-Zahidan at the Iranian border to Rajasthan in the west, and from Malaysia and Burma to almost the walls of Calcutta in the East. In the North too Gilgit and half of Ladakh and Kashmir have been eroded away. History tells us that India had never had the courage or capability to launch an attack across its borders. We only please and deceive ourselves by calling it our greatness and peace-loving tendency and spirit

of accommodation. The first attack across the Indus from the Indian side was made by the Khalsa Army during Maharaja Ranjit Singh's suzerainty over the Panjab.

It was a victory of the Satguru when for the first time a picture of India as an integrated whole was projected, when the "Five Beloved ones" volunteered to offer their "heads on their palms" to the Guru at Anandpur in 1699. Call to this effect was originally given by Guru Nanak the first, and a pledge was demanded by him, which was fulfilled by his followers in his tenth place.

If Thou art zealous of playing the game of love;

“ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ ।

Then enter upon my path with thy head on thy palm:

ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ

Yes, once thou settest thy foot on this path;

ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ ।

Then shirk not and lay down thy head;

ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ ।”

(ਸਲੋਕ ਵ. ਵ. ਮ. ੧)

Besides brining about the integration of the Country as a whole, it showed how successfully the Satguru had repudiated the Varunashram, the main stay of Hinduism, and brought about the integration of different castes into a Castless Society. Daya Ram was Khatri from Lahore in the North. Dharam Dass was a Jat from Delhi in the centre, Mohkam Chand a calico printer of Dwarka in the West, Sahib Chand, a barber, hailing from Bidar in the South, and Himat Rai, a washer-

man, from Jagannath puri in the East.

It was Guru Gobind Singh who in 1703 laid the first brick of what is now-a-days called the Red Cross movement, when his Sikhs led by Bhai Kanhaya attended to the wounded in battles irrespective of whether they were friends or foes. The Satguru's arrows were tipped with gold so that the survivor could be attended to.

His victories in the literary and cultural field were also unique. Translations of old classics, epics, Samritis and Shastras into the common man's language, and original works, were so voluminous that several cart-loads had to be carried during the evacuation of Anandpur. To our misfortune they were swept away by the strong and swift current while crossing Sirsa, when the enemy was in hot pursuit. All this work he had accomplished during a short period of about 7 years, work which our present Government spending crores and millions, have not yet been able to do during the last twenty years.

In humility also the Guru stands unsurpassed. No religious leader, Avtar or Prophet, has treated his followers like that and given them the status which Guru Gobind Singh did. They have been regarding their followers as herds of "cows" and "sheep" under their herdsmanship. It was Guru Gobind Singh who, after administering Amrit to the "Five Beloved Ones", begged of them to administer the Amrit to him. Thus the Guru became the Sikh and the Sikh the Guru. He declared that his greatness was due to

their devotion and kindness, otherwise there were crores of poor people like him in the world.

“ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈ
ਨਹੀਂ ਮੇ ਸੇਂ ਗਰੀਬ ਕਰੋਰ ਪੜੇ” ।

The foundations of a democratic society which the Satguru laid are so deep, strong and perfect that the present day political developments all the world over cannot claim any approximation thereto. The greatness and beauty of it was that it was brought about by voluntary effort and peace and tranquility of mind with a faith and devotion to the will of the Creator and attachment and love for the Guru and service and sacrifice for the needy. Force or compulsion or imposition were scrupulously kept out.

His victory was significant in providing us with an anchor in God and emancipating us from the fear of the priest, the fear of the high class, the fear of the State and the fear of the Ruler, the mental fear created by superstition and institutionalized formalism and ritualism of religion, and above all the fear of the death itself.

We can only admire and wonder at his ultimate victory when after the escape from Chamkaur we see that from worldly point of view he had lost his four sons, mother, father and everything at Anandpur. He even had no follower with him when he left Chamkaur, yet with what rapidity he recouped and reorganised and gathered around him again the same force of selfless God-conscious men out to do good

to others and exterminate evil and tyranny, and in what victorious strains he wrote his epistle of Victory-Zafarnama to the Mughal Emperor Aurangzeb, and how the spiritual reawakening and regeneration of "man" and resurrection of human values and restoration of consciousness of the self, and mental, moral, and social up-lift was brought to perfection.

One also wonders at the far sighted planning of the Great Master Planner, when one notices why no important leader or Sikhs in great numbers from the Malwa tract were present at Anandpur in 1699 when the two different Swords of "Miri" and "Piri" worn by the 6th Satguru, merged into one sophisticated form of double edged Sword, called Khanda, in the hands of the 10th Master. This Khanda became the creator of the new Order of the Khalsa. During the subsequent developments at Anandpur also none of note from this area appears to be present, although families called Behloke, Rupeke, Bhagtuke, Dalleke, Phulke, Sidhu Brars and others were known for their devotion to the Satguru. It was according to a plan in his mind that the Satguru after escape from Chamkaur headed straight for Dina in the neighbourhood of Bhai Rupa, the centre of Sikh mission established by the 6th Guru, and for Damdama. It was at these places that the Sikhs of the Malwa under the leadership of Bhai Dharam Singh and Bhai Karam Singh sons of Bhai Roop Chand and Bhai Bhagtu and Sidhu Brars and others, gathered around the Guru, received the Amrit, and completed the reorganization of his Forces. Evidently they were deliberately kept away in reserve for this very

purpose. Not only that, but the Jathas from the Malwa were constantly and closely watching the tough battles and movements of the Guru. That is why Rama and Taloka from this ilaqa were so promptly at Chamkaur to cremate the bodies of Sahibzadas Ajit Singh and Jujhar Singh and other martyrs. That the Satguru had complete confidence in the Sikhs of this area is borne out by the offer of a guarantee of safe passage extended to the Mughal Emperor in the Zafarnama. This guarantee was given depending on the absolute obedience and devotion of the Brars and others to the Guru.

Looking at the victories of the 10th Guru in the battle field, we are just wonder-struck how he faced such enormous opposition and joint hordes of the tyrannous and unscrupulous rulers that happened to be Mughals at Delhi and Hindu Rajas in the Hills, and eventually triumphed. In a long drawn war battles are sometimes won and sometimes even lost. The Satguru fought fourteen battles and lost only two. The struggle prolonged because the Hindus for whom he took up the cudgels, let him down. We all know that his father the 9th Nanak, Guru Tegh Bahadur, had given word to the persecuted, oppressed and distressed, helpless Hindus at the hands of bigotted Mughal rulers, that their Dharam would be protected and the Mughal tyranny extirpated. Consequently Guru Tegh Bahadur and a band of his devoted Sikhs had laid down their lives for the cause of the Hindus at Delhi. It was the young Gobind Rai of about 7 who himself had prompted his father suggest-

ing that there could be no holier person than him, fit for such a sacrifice. In the history of martyrs this sacrifice, offered for the principles and faith of others and not one's own, is unique and stands unequalled. When his son and successor was preparing to take up the link, it were the Hindu Hill Rajas who began to harass and attack him. The first battle, therefore, he had to fight was against the attack of these Hindu Chiefs at Bhangani near Paonta Sahib. It will be worth noting that he never took the initiative to fight. All the battles were fought in self defence or to help in a deserving cause. About the Hill Rajas attack, he has himself said in the Bachittar Natak.

He attacked me
without any cause.

“ਲੋਹ ਪੜਾ ਹਮ ਸੋ ਬਿਨ ਕਾਜਾ ।”

The conflict with the Delhi Forces was also brought about by these Hindu Rajas who, being routed by the Guru, approached the Mughal Emperor at Delhi and brought the Imperial Forces to help them against the Guru. Thus they lighted the fire and confrontation with the Delhi Forces started.

It is not correct to say that the conflict was with the Muslims as such at any time. If it were so, Muslims of note like Syed Budhu Shah, Syed Beg, and Maimu Khan would not have fought against the Mughal Forces on the side of the Guru. They did so because they appreciated the rightful stand of the Guru and the cause he was fighting for. If it were so, Mata Sundri would not have established her residence at Delhi itself after the evacuation of Anandpur

and the barbarous treatment meted out to her family and innocent children, and she could not have issued her writs to the Panth from under the nose of the Emperor after Guru Gobind Singh.

Unfortunately the Sikh History has never been written without an ulterior and outside edge on it. Some attempts of late have been made by some men of letters to probe and dig deep into facts and to narrate the happenings without any bias and project a right factual picture. But writing or rewriting history is a colossal job, which can be tackled effectively on State level only, rather than individual. With a lurking fear of the majority ruling class and a wish to appease and please them, in a significant portion of our intellectual class and a tendency for self aggrandizement to serve self interest, besides a lust for power, even at the cost of compromising basic principles with most of our political leaders, it will only be a miracle if the object can be rightly achieved and a true image of Sikh history projected.

Reading between the lines of whatever narration of facts we have got, we see that the first to perceive height and Divine Glow in the Satguru were Muslims like Rai Bular and Bhikhan Shah. It was a Mohammadan bard, Mardana, who was the first companion of the Satguru when the first note of his call and Teaching was struck, and who remained in his constant service till the end. To sing the word (Shabad) to the world the instrument selected was a Central Asian Muslim Rabab. Sitting in the district of Karnal, Bhikhan Shah bowed to the East. His followers got surprised and asked the reason for it, because Muslims bow towards the

Macca in the West. Bhikan Shah replied that the Divine light had flashed in that direction and he marched off until he reached Patna to see the child Gobind. It was Muslim man of God, Hazrat Mian Mir, who was brought to Amritsar to lay the foundation stone of Shri Harimandar Sahib. We all know how Ghani Khan and Nabi Khan, the two Pathan brothers of Machhiwara, risked their own lives, staked everything and took the Guru on a palanquin on their shoulders and with timely assistance of Qazi Pir Mohd., got him through the enemy lines to safety from the battle of Chamkaur, while the Hindu and Mughal Imperial Forces were in his hot pursuit. And it was the Muslim Nawab of Malerkotla who had the courage and daring to protest when the two younger sons of the Guru, innocent children of 7 and 9 years, were cruelly tortured and put to death by Wazir Khan at Sirhind. We find that this devotion and love of the house of Malerkotla towards the Guru and the Sikhs continues to this day. Quite recently, on the 9th of March 1969 the Nawab got an Akhand Patth of the Guru Granth Sahib read in his Darbar Hall at Malerkotla. At the place of the throne of the Nawab Ruler, Shri Guru Granth Sahib was opened. Personally perfect and ideal Muslim themselves, His Highness the Nawab and the Begam Sahiba stood in attendance with Chanwar in their hands. I had the pleasure and privilege to be personally present on the occasion. Five thousand acres of land belonging to the Nanak Matta Gurdwara in the U.P. was an offering from a Muslim Begum. Two orchards and a village presented to the child Gobind by Nawabs Rahim Bakhsh

and Karim Bakhsh are to this day with the Patna Sahib Takhat. Sometimes I begin to feel, when studying without prejudice the Zaffarnama, the letters of Victory written by the 10th Guru to Emperor Aurangzeb-that there was no bitterness of any enmity between them. The way the Satguru puts up his case, reprimands the Emperor for having lost his sense of duty and his failure to administer justice evenly to the people who were put under his charge by the Almighty God, and reminds him of the day of Reckoning, and describes to him the atrocities and tyrannies that his men perpetrated on innocent citizens of the land, all this is certainly not the normal way to address an enemy. As a result of this epistle a meeting between the two was being negotiated when the Emperor expired. After the death of Aurangzeb, we find Guru Gobind Singh taking part in the war of succession and winning the throne for the right claimant, Bahadur Shah. No enemy would do that.

On the other hand we see that there has always been an important section amongst the Hindus that has invariably opposed the interests and the very existence of the Sikhs. They call them as one of them, but in doing so in reality they mean the denial of any separate Sikh identity. Sometimes it was Chandu, at another Sucha Nand, while at another time there were Hill Rajas and Lakhpat Rai who personally commanded the Lahore Forces during the first Holocaust at Kahnuwan. He declared a tirade for extirpation of the Sikhs. This Hindu mentality has persisted even to our own times. I will give you just one instance about it and that too of no smaller a person than Mr. Gandhi

himself.

In the middle thirties of this century, alarmed by the spate of conversions of the untouchables to Islam and Christianity, the great late Pt. Madan Mohan Malviya and Dr. Ambedkar realised that the salvation of the depressed (schedule) castes from the unjust oppression and cruel tyranny at the hands of the so-called higher castes, since times immemorial, could only be in their wholesale conversion to Sikhism. In their wisdom and farsight they drew up a scheme and agreed to a pact and started to implement it. Dr. Ambedkar paid visits to Amritsar and left some of his fellow workers there to study and understand Sikhism and its institutions. The Khalsa College at Bombay is one of the outcomes of this very fact. But to the misfortune of all concerned, this scheme was confided to Mahatma Gandhi on a strict and definite understanding not to let it out till the proper time. But unless the Mahatma was swept by rank communalism and prejudice against the Sikhs, why should he have thrown the confidence reposed in him to the winds and without any qualms of conscience committed a breach of faith by a premature condemnation of the scheme, saying "It would be far better that the crores of untouchables of India got converted to Islam than they become Sikhs". Eventually at his threat to fast unto death the whole effort flopped. Friends who negotiated with Dr. Ambedkar and once met him even at Janjira—a small island—in May 1937 will bear me out. They included Sardar Narain Singh then Manager of Nankana Sahib,

Principal Kashmira Singh, Master Sujan Singh Bawa Harkishan Singh Principal, S. Ishar Singh Majhail, S. Teja Singh Akarpura and Sardar Gurdit Singh Sethi, then President Singh Sabha, Bombay, and are still present in this world.

There is another recent instance also, which I presume most of us very much remember. In 1929 Sikhs were given a solemn assurance by Hindu Congress Leaders including Mahatma Gandhi, Pandit Moti Lal Nehru, and Pandit Jawahar Lal, and also assured by a formal resolution of the All India National Congress, at Lahore, that no constitution of free India shall be framed by the majority community unless it is acceptable to the Sikhs. Until August 1947 this was repeatedly re-iterated. But when later on after Independence Jawahar Lal Nehru was reminded about it, he blandly told the Sikhs that circumstances had changed, as if pledges are given to be eaten away when convenient. Not only that; we all know that a circular was issued in the Punjab soon after the partition of the country that an eye be kept on the Sikhs. They have since been practically looked upon as if they were aliens.

The same mentality worked when the present Punjabi State was presented to us—a torso of a State (Suba) without head, arms, or legs.

There are friends and foes in both of them, Hindus and Muslims, but we are generally shown only one side of the picture blurred with vested interests and prejudices. I have mentioned all these facts, some pleasant and some

may be unpleasant, to show that the Guru and his Sikhs have had to fight on both these fronts. Where there is frontal confrontation, as was the case during the conflict with the Mughal Forces and the Patthan and Durrani invaders, the matter is straight and simple. The steel clanks and blood flows. Strong sinews and tough muscles with a courageous heart, perseverance and faith, along with fighting tact and will to sacrifice, ultimately count. But when the attack is cloaked, is surreptitious, camouflaged, and is from within, a stab in the back, a hit below the belt, sugar-coated poison administered through our hearths and homes, the matter becomes serious and dangerous, and conflict complicated and difficult. You have to guard and protect every nook and corner. This is what we have to face today. The Sikh culture, the Sikh History and tradition, the Sikh religion and Way of life are being subtly and surreptitiously run down, ridiculed, and belittled in books, papers, and even text books etc. Patronage and promotions of the apostates (the Pattits) is another set of instruments with which attempt is being made to tarnish and disfigure the Sikh personality and image. Even our language is being corrupted.

People who do not wish us well, sometimes say that Guru Nanak Dev was a man of peace and he taught only spiritual lessons and guided us in spiritual development. And that it was the 6th and then the 10th Guru who turned the Sikhs into a militant class. Nothing could be more misleading than this one-sided statement. As far as peace of mind is concerned, it is an essential thing. But it depends

on the correct attitude of our mind which can be achieved by intellectual understanding (Gian) and knowledge of the Gurshabd and its interpretation in every day life. On the political and wordly plane peace means status—quo and contentment resulting in inaction. Inaction in other words means death. But the Satguru has enjoined upon us to live a life of action, an integrated whole of spiritual, intellectual, social and political activity, which aims at a progressive movement on all fronts of man-kind towards God-head, to be achieved not by Renunciation but in Sangat (Society). Since his living is a dynamic process for an all round emancipation, struggle becomes a part of Sikh life. It was Guru Nanak Dev himself who set the example not only by raising a voice in protest but even courting arrest at Saidpur during Babar's invasion of India. Human span of life is to be lived effectively, purposefully, usefully, forcefully, successfully, and in accordance and in tune with the Will of the Master. The 10th Nanak Guru Gobind Singh endorses this in these words:

Blest is his life in this world who repeateth God's name with his tongue and meditateth on struggle in his heart.

“ਧੰਨ ਜੀਉ ਤਹਿ ਕਉ ਜਗ ਮੈ ਮੁਖ ਤੇ ਹਰਿ
ਚਿਤ ਮੈ ਜੁਧ ਬੀਚਾਰੈ ।”

The body is fleeting and shall not abide for ever, men embarking the ship of Nam shall cross the ocean of the world.

“ਦੇਹ ਅਨਿਤ ਨ ਨਿਤ ਰਹੈ
ਜਸ ਨਾਵ ਚੜ੍ਹੈ ਭਵ ਸਾਗਰ ਤਾਰੈ” ।

Make this body a house of resignation;

light thine understanding like a lamp;

“ਧੀਰਜ ਧਾਮ ਬਨਾਇ ਇਹੈ ਤਨ

ਬੁਧ ਸੁ ਦੀਪਕ ਜਿਉ ਉਜੀਆਰੈ” ।

Take the broom of Divine knowledge into thy hand and sweep away the filth of tumidity.

“ਗਿਆਨਹਿ ਕੀ ਬਢਨੀ ਮਨੋ ਹਾਥ ਲੈ

ਕਾਤਰਤਾ ਕਤਵਾਰ ਬੁਹਾਰੈ” ।

The conflict, the struggle, the fight on all fronts has to be continuously and persistently pursued. A Sikh has to remain ever ready (ਤਿਆਰ ਬਰ ਤਿਆਰ) for it. Sikhism is based purely on rational understanding, intellectual comprehension, realization of the Truth, and enlightenment through knowledge (Gyan) and interpretation of the word (Shabd) in actual life.

The 6th Satguru in 1634 imparted to Ram Das Samrath, the Maratha Saint, the teaching that the essence of Sikhism is to be an ascetic within (ਬਾਤਨ ਫਕੀਰੀ) and prince without (ਬਾਹਰ ਅਮੀਰੀ). Arms symbolise protection to the weak and poor, and destruction to the tyrant. One has to transcend the little ego and apperances but not to renounce the world. It should be noted that Ram Das who specially came to the Satguru in search of Light and guidance from Maharashtra, later became the spiritual guide of Rashtrapati Shivaji. These contacts created since Guru Hargobind Sahib's time were perhaps one of the reasons of the 10th Guru's visit to the Deccan

All these were victories of the Satguru in different spheres.

In the end I wish to have a word with our younger brothers and sisters, the younger generation, wherever they may happen to be, in the Schools or Colleges, in Government service or private enterprises, in an industry or farm, or in any line or profession, at home or abroad, that the future of the Panth and Sikhism lies with them. Sooner than later they will have to shoulder the responsibility. They will have to take up the guantlet. Let them be fully prepared for it, ever ready and in high spirits (ਤਿਆਰ ਬਰ ਤਿਆਰ) and (ਚੜਦੀ ਕਲਾ), to hold aloft the triumphant banner of Victory, the Satguru has entrusted and handed over to us. They must keep in the lime light and ever in view the guiding principles of "Khalsa Ka Bol Bala" and the independent separate identity and image of the Khalsa, remembering always :

So long as the Khalsa retains independent identity,

ਜਬ ਲਗ ਰਹੇ ਖਾਲਸਾ ਨਿਆਰਾ ।

I will bestow on them full glory,

ਤਬ ਲਗ ਤੇਜ ਦੀਓ ਮੈਂ ਸਾਰਾ ।

but the moment they adopt Brahmnic ways,

ਜਬ ਇਨ ਗਹੀ ਬਿਪ੍ਰਨ ਕੀ ਰੀਤਿ :

I will not trust them.

ਮੈ ਨ ਕਰਉ ਇਨ ਕੀ ਪ੍ਰਤੀਤ ।

We have today to guard against Brahmanical ways most. If we lose the Satguru's 'Parteet' all is lost. It is not only a sentimental warning, but an argument, of sound logic based on hard political facts. If we lose our image,

we lose our identity, and get dissolved and lost in the ocean of mire from which the Satguru extricated us. The Order is :

Do not present yourself without Keshas and Arms.

ਬਿਨਾ ਸ਼ਸਤ੍ਰ ਕੇਸੰ ਦਿਉ ਨ ਦੀਦਾਰੇ ।

It is a painful sight to see some of our young brothers, on the other hand, armed with scissors and razors for spoiling their leonine personality. Let the saner intellectual element rise to the occasion and put back on the rails those of us who have gone off the track.

Uncut Keshas are the only effective protection to our image and identity. They are the distinguishing mark which protect us against falling into bad company. If once we lose them, there will be nothing left to save and prevent us from drowning in the fathomless undefinable morass of what is called Hinduism. Our sisters will have to play even greater part in this resurrection. Sikh history stands evidence to it that they have always fulfilled their responsibility with glorious triumph. Without mincing words I would like to submit that no education, no Institutions, no advancement or so-called progress will be of any use, if our image and identity is tarnished and lost. It will be this present generation, old and young, who will be held responsible for bringing to naught all the Victories won by the Guru Dev and the Khalsa so very dearly.

Wah-Guru Ji Ka Khalsa

Wah-Guru Ji Ki Fateh.

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